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Ṣirāṭ Link

A path for connecting with the Creator, others, and one's self

HIKMAH

MABʿATH: THE DAWN OF THE PROPHET'S MISSION

THE SHINING STARS OF SHAʿBĀN

LOOKING FORWARD AND FINDING FAITH

Letter from MOULANA ABIDI

Salāmun ʿalaykum,

I pray you are doing well, insha'Allah. This magazine's theme is *ḥikmah* (wisdom), which is especially relevant to our lives as we continue to age and grow both physically and spiritually. Wisdom teaches us patience and gives us foresight into what life may bring. This wisdom is a source of hope - for there are always good days ahead with Allah ﷻ, regardless of the circumstances. We can find peace in the difficulties we face with the tool of supplication and being in constant conversation with Allah ﷻ. Finding solace with Allah ﷻ is especially important in moments of turbulence because He is the source of all power, peace, and change. In keeping with the theme of change, this issue includes a welcome address from Shaykh Ehsan Ahmadi, who has recently joined our team at Ṣirāt Project and Ṣirāt Link Magazine.

There is no doubt that we experience challenges every day, both personally and as a community. We should take a moment to remember others in the world and make *duʿā'* (supplicate) to Allah ﷻ about the continued oppression, wherever it may exist.

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Sirāt Project

وَيُطْعِمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ
مِسْكِينًا وَيَتِيمًا وَأَسِيرًا

For the love of Him, they feed the needy, the orphan, and the prisoner.
(Noble Qurʾān 76:8)

The Ṣirāṭ Project is dedicated to empowering incarcerated Muslims by providing spiritual, emotional, and educational support rooted in Islamic teachings. Guided by Islamic scholars, we strive to foster personal growth and rehabilitation among those we serve. Our vision is a world where every person has access to the truth and resources necessary for spiritual and moral realignment, allowing them to transform their lives. Established through a legacy that began with the SABA Prison Project in the 1990s, we've evolved under the Al-Kisa Foundation to expand our offerings. From the Ṣirāṭ Link magazine and specialized Islamic resources to consistent mentorship and guidance, our programs are designed to uphold our duties as outlined in the Noble Qurʾān and the Sunnah of the Ahlul Bayt ﷺ. Today, the Ṣirāṭ Project remains committed to providing compassion, understanding, and unwavering support to incarcerated Muslims on their journey towards positive change.

This magazine will be under the guidance and oversight of Moulana Nabi Raza Mir Abidi, Resident ʿĀlim of SABA Center, and several other scholars and experts.

We would also like to express our heartfelt concern and condolences on the many losses of life that are occurring throughout the world.

We know and have certainty that our duʿās are not in vain. We can continue our supplications in such tough times, knowing that Allah's help is always near.

We pray for the protection and continued resilience of the oppressed people in the face of extreme hardships. May Allah ﷻ hasten the reappearance of our awaited Imām عجل الله تعالى فرجه الشريف, enable us to prepare for his return, and allow us to be amongst his true followers.

We urge the United Nations and Human Rights Groups to find a solution to restore peace in the world. We pray for the reappearance of the Awaited Savior Imām al-Mahdī عجل الله تعالى فرجه الشريف to restore peace and justice to the Earth.

As Allah ﷻ promises in the Noble Qurʾān:

أَلَيْسَ الصُّبْحُ بِقَرِيبٍ

"Is not the dawn [already] near?"[1]

Please recite Sūrah al-Fātiḥah for those who lost their lives. May Allah ﷻ have mercy on all the deceased souls and grant their families patience *(ṣabr)* and strength. May He also increase their faith and trust in Him *(tawakkul)* during these trying times.

With duʿās

Nabi R. Mir (Abidi)

Resident ʿĀlim of SABA Islamic Center
Board ʿĀlim of Al-Kisa Foundation

SIGNIFICANT DAYS

Islamic Date	Event	Gregorian Date*
FOR THE MONTH OF RAJAB		
1st	Birth Anniversary of Imām Muḥammad al-Bāqir ؑ	January 1st, 2025
3rd	Death Anniversary of Imām ʿAlī al-Hādī an-Naqī ؑ	January 3rd, 2025
10th	Birth Anniversary of Imām Muḥammad at-Taqī al-Jawād ؑ	January 10th, 2025
13th	Birth Anniversary of Imām ʿAlī ؑ	January 13th, 2025
15th	Death Anniversary of Lady Zaynab	January 15th, 2025
25th	Death Anniversary of Imām Mūsā al-Kāẓim ؑ	January 25th, 2025
26th	Aʿmāl of Night of Miʿrāj & Mabʿath	January 26th, 2025
27th	Eid al-Mabʿath and Miʿrāj	January 27th, 2025
28th	Imām Ḥusayn ؑ begins his journey to Karbala	January 28th, 2025
FOR THE MONTH OF SHAʿBĀN		
3rd	Birth Anniversary of Imām Ḥusayn ibn ʿAlī ؑ	February 2nd, 2025
4th	Birth Anniversary of Abul Faḍl ʿAbbās	February 3rd, 2025
5th	Birth Anniversary of Imām Zaynul ʿĀbidīn ؑ	February 4th, 2025
15th	Birth Anniversary of Imām al-Mahdī عجل الله تعالى فرجه الشريف	February 14, 2025
FOR THE MONTH OF RAMAḌĀN		
1st	Beginning of Fasting	March 1st, 2025
10th	Death Anniversary of Lady Khadījah	March 10th, 2025
15th	Birth Anniversary of Imām Ḥasan ibn ʿAlī ؑ	March 15th, 2025
18th	Eve of 19th of the Month of Ramaḍān - Laylatul Qadr	March 18th, 2025
19th	Night when Imām ʿAlī ؑ was struck in Masjid al-Kūfah	March 19th, 2025
20th	Eve of 21st of the Month of Ramaḍān - Laylatul Qadr	March 20th, 2025
21st	Death Anniversary of Imām ʿAlī ibn Abū Ṭālib ؑ	March 21st, 2025
22nd	Eve of 23rd of the Month of Ramaḍān - Laylatul Qadr	March 22nd, 2025

*Please note the above Gregorian dates are only estimates; as these dates are subject to change based on moon-sighting, since the Islamic dates are according to the lunar calendar.

1 Noble Qurʾān, Sūrah Hūd (11), Verse 81

Welcome Address

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allah the All-Merciful the All-Beneficent

"But whoever repents after his wrongdoing, and reforms, then Allah shall accept his repentance. Indeed Allah is All-Forgiving, All-Merciful."[1] (5:39)

Dear Brothers and Sisters in faith,

Salāmun ʿAlaykum wa Raḥmatullāh. May the peace and blessings of Allah ﷻ be upon every single one of you. We ask Him to forgive all of us of our past sins and mistakes and grant us the true knowledge of the Right path through the teachings of the Noble Qurʾān and the Ahlul Bayt ﷺ gaining closeness to Him every second of our lives.

It is an honor to be writing to all of you with hope and prayer for your health and success in the near future. As Allah ﷻ says in the Noble Qurʾān, those who repent and reform, He shall accept their repentance.

We may be in different parts of the world or may have different titles and statuses, but at the end of the day, we are all nothing but His creation. Despite our differences in race, belief, location, status, and whether being incarcerated or not, we share the same essence and nature and seek a common goal and purpose in life; the goal that will fulfill our true potential for an eternal existence. We also seek a purpose that will elevate the human being to a level higher than even the archangels. This is the very same potential that made the angels prostrate before Prophet Ādam ﷺ, and made Satan reject the mercy of Allah ﷻ. That common nature, which is embedded within all of us, is the path of obedience and worshipping Him out of love and sincerity. Doing so requires many factors, among which seeking knowledge and reflecting upon it stand out.

As part of Ṣirāṭ Project team, we have set our mission to assist those who are in need with proper materials and guidelines to help them ascend the ladder of faith one step at a time. Our Spiritual Ladder Curriculum has been designed to serve the needs of believers who may find interest in learning more about Islam and the path of perfection just as our beloved Prophet Muḥammad ﷺ said to Imām ʿAlī ﷺ, *"If Allah guides a person from among His servants through you, then that is better than everything the sun shines upon."*[2] Also, Imām Jaʾfar as-Ṣādiq ﷺ emphasized the importance of the transfer of knowledge when he said: *"Indeed there is a zakāh (charity) for everything: The zakāh of knowledge is to teach it to those worthy of it."*[3]

We truly hope and pray for the bounty of Allah ﷻ upon all of the believers around the world. We ask for His mercy upon all of us in seeking and fulfilling our duties and responsibilities within the time we have been gifted.

Best of Duʿās and prayers upon all of you,

Sheikh Ehsan Ahmadi
Mission Member of Ṣirāṭ Project

1 Noble Qurʾān, Sūrah al-Māʾidah (5), Verse 39
2 *Biḥār al-Anwār*, Vol. 97, P. 34
3 *Mīzān al-Ḥikmah*, Ḥadīth #2216

Mab'ath

The Dawn of the Prophet's Mission

By Dr. Taymaz Tabrizi

The Prophet Muḥammad ﷺ often retreated to the Cave of Ḥiraʾ, seeking solitude and a deeper connection with God. In those quiet moments, he would reflect and pray, contemplating the mysteries of creation and the signs of his Creator. This period of seclusion wasn't unique to him; many prophets before had similar times of isolation to prepare for their missions. These moments of solitude and presence helped create the equanimity and stillness of spirit to allow for God's revelation to take place.

قَالَ الْإِمَامُ الصَّادِقُ عَلَيهِ السَّلام: اَلْقَلْبُ حَرَمُ اللهِ فَلا تُسْكِن حَرَمَ اللهِ غَيْرَ اللهِ

Imām aṣ-Ṣādiq ﷺ said: The heart is the sanctuary of God; so do not allow anyone [or anything] to dwell therein except Allah.[1]

I recall my own experience visiting the Cave of Ḥiraʾ at Jabal al-Nūr (Mountain of Light). Like most people, I've had my share of emotional ups and downs and struggles with intrusive thoughts. During an ʿUmrah trip, I had the chance to visit the Cave of Ḥiraʾ late at night when few people were around. In the stillness of the night, I sat inside the cave and offered a short, recommended prayer. In that brief moment, I experienced an inner silence and peace that I had never felt before. This silence seemed to sharpen my perception of the world, allowing me to see it more clearly than I ever had. While I am certainly not comparing myself to prophets, I share this experience to emphasize the importance of silent seclusion and prayer in nurturing the human spirit and mind.

I cannot imagine what the experience may have been like for the prophets! But I do know that it was a critical precursor and ingredient for the beginning of the Prophet Muḥammad's ﷺ prophetic mission *(Mabʿath)*.

At 40 years old, while in the cave, the Prophet ﷺ experienced his first revelation via the angel Jibrāʾīl, which set the stage for the *Mabʿath*. The Prophet ﷺ is famously known as unlettered. But this does not mean he is uneducated. He gained knowledge through other means of transmission, such as contemplation, deliberate learning through experience, divine revelation, divine inspiration, and so on. With the words *"Bismillāh"* (In the name of Allah or God), the Prophet ﷺ began to recite the revelation which was the first revelation of the Qurʾān. It was a profound moment, demonstrating the power of Allah's name. His wife, Lady Khadījah, became the first woman to accept God's message via the Prophet Muḥammad ﷺ, and his cousin, Imām ʿAlī ﷺ was the first man to accept. The speech was clear and accessible—neither slang nor overly complex—making the divine words resonate with everyone who listened.

Lady Khadījah's support was steadfast, and his young cousin—the first Imām and successor to the Prophet, ʿAlī ﷺ—was also the first male to recognize him as a prophet. In those early days, the Prophet Muḥammad ﷺ kept the message private, waiting for God's command to preach openly. Even Waraqah ibn Nawfal, a respected Christian scholar, recognized the signs of prophethood in him, affirming the truth of his experience. The *Mabʿath*, the start of his mission, was a pivotal moment in history—rooted in divine guidance, personal conviction, and the unwavering support of those closest to him.

The people of Arabia at that time were idol worshipers. The Kaʿbah, being the religious center of Arabia, was filled with various idols that people worshiped, even though it was originally built by Abraham ﷺ as a

1 See al-Majlisī, *Biḥār al-Anwār al-Jāmiʿah li-durar Akhbār al-Aʾimmah al-Aṭhār*, 110 vols., ed. by a committee of researchers (Beirut: Dār Iḥyāʾ al-Turāth al-ʿArabī, 1403/1982), LXVII, 25.

monotheistic place for worshiping one God. There was no standard morality at that time either; morality and human values were subjective, operating within the spectrum of human whims and cultural norms of the era. The culture was unrestrained, with the greater good being whatever brought the most pleasure and status, including things that would seemingly be considered good. Violence, materialism, hedonism, selfishness, arrogance, classism, racism, objectification, and the degradation of women and children—particularly female children—were all prevalent values of the time. These values were as accepted as drinking water in a culture that the Qurʾān referred to as *jāhiliyyah*. Some translate this term as ignorance, but the immaculate Imāms, or leaders of the Prophet Muḥammad's Noble Household, defined it as *foolishness*. A *jāhil* person may know things, yet remain foolish. Therefore, the term "the era and culture of foolishness" may be more accurate. In one verse of the Qurʾān, it states:

That is how most of the idol worshipers had the sacrifice and slaying of their children seem attractive and fair to them by their idol[2] in order to lead them to their ruin and confound their religion to them.[3]

One might think that jāhilī values were confined to the Pre-Islamic era, but this is not the case. The Qurʾān is a universal book, intended to guide the faithful until the end of times. Just as the Prophet ﷺ and the Qurʾān led believers during the era of *jāhiliyyah* in their time, the message continues to guide the faithful today in the modern era of *jāhiliyyah*. Its message provides a framework for objective moral values—morals that do not depend on human whims or cultural norms but on Truth, which the *jāhiliyyah* of all ages has opposed to justify the worship of desires. It offers a theological structure for understanding God and worship. The Arabic word for worship, *ʿibādah*, means to attach and enslave one's heart to something. Thus, it is fitting to see the modern era of *jāhiliyyah*, like the old, as centered on the worship of one's own desires as idols—pleasure, materialism, and status. Many global conflicts and current genocides across the world are fueled by racism, class supremacy, arrogance, and a lust for profit and violence. Women continue to be objectified in movies, shows, advertisements, and social media by the same corporations and political elites that drive global conflicts.

Children are killed in their mothers' wombs out of fear of inconvenience and poverty[4], or they are sacrificed at the altar of the latest fashionable trends that inflict such damage on their minds and bodies that recovery becomes nearly impossible. The powerful idols of today demand to be worshiped, insisting that God and prayer be dismissed as superstitions and "outdated ideas," leading to the confusion of faith and the eventual erasure of religion from people's lives.[5]

The Noble Qurʾān does not contain the complete narratives that one might find in the Bible. Instead, it presents snippets and selected segments of these stories, focusing on the timeless themes and lessons they convey. These portions were chosen to highlight moral and spiritual challenges that humanity has faced—and will continue to face—throughout time. It is with these simple yet powerful concepts that the Qurʾān subverted *jāhilī* values. These are issues that recur across generations, making the Qurʾān's guidance perpetually relevant.

The society during the time of the Prophet Muḥammad ﷺ was characterized by a way of life that devalued human dignity and sought to suppress and crush the soul's innate faith and trust in God. It was against this backdrop that the Prophet ﷺ was sent—to challenge, subvert, and ultimately transform this system. The Prophet's *Mabʿath* was a divine intervention in a time of spiritual and moral darkness. It was a beacon of guidance meant not only for the present but as a source of wisdom for all future generations, addressing the timeless struggles that humanity would continue to face until the end of time. As the system of *jāhiliyyah*, both yesterday and today, defines social and human status through power and possession, Islam teaches that status comes from giving, compassion, presence with others, and connection to God, who is all-present.[6] It taught that goodness and morality are objective and do not depend on human culture or opinion, much like 2+2=4. It taught that human fulfillment could only be found in the transcend and not the ephemeral objects and illusions human beings cling to so strongly but who bring them nothing but dissatisfaction over time. In other words, human status and happiness are rooted in God-consciousness (*taqwā*) and the moral life that was attached to it; an entirely new concept that only divinely revealed religions taught.

2 Shurakāʾuhum, lit. "associates" or "partners". Many exegesis of the Noble Qurʾān have stated that the idols here refer to demons (*shayāṭīn*).
3 Noble Qurʾān, Sūrah al-Anʿām (6), Verse 137.
4 The Qurʾān warns against such practices, such as when it says *"Do not kill your children for the fear of poverty; we will provide for them and for you. Killing them is a heinous sin"* [Noble Qurʾān, Sūrah al-Isrāʾ (17), Verse 31].
5 See the arguments of the jāhilī Arabs would who say *"these are merely the myths of the ancients"* [Noble Qurʾān, Sūrah Sajdah (23), Verse 83].
6 Jāhilliyah, like certain secular beliefs today, held that God existed but was not present or involved in the day-to-day affairs of humanity.

An integral part of the Prophet's ﷺ *Mabʿath* and his message of salvation to the world was his good character (*akhlāq*). The Qurʾān states that he is an excellent role model and exemplar (*uswatun ḥasanah*) for us to follow.[1] This is an important trait for prophets in general in the Qurʾānic narrative, as others like Ibrāhīm (Abraham) ﷺ were also characterized as such.[2] The Qurʾān also states that if the Prophet ﷺ had been harsh or hard-hearted, people would have broken away from Islam. It was the grace of God in which He instilled the character needed in prophets to fulfill their missions.

The Prophet Muḥammad's *akhlāq* shined through countless examples in the historical and hadith literature, illustrating his compassion, humility, and patience in action, which offered a timeless template for humanity to follow.

For instance:

1. **Forgiveness and Mercy**
   After the conquest of Mecca, when he returned as a victor over those who had previously persecuted him and his followers, he chose mercy over revenge. Despite years of oppression, he proclaimed, "Go, for you are free," granting amnesty to those who had opposed him and allowing them a new beginning in Islam.

2. **Kindness to Children and Animals**
   The Prophet ﷺ showed profound gentleness especially towards children and animals. Once, he delayed a prayer so he could comfort a crying child, showing that compassion was all-present even during acts of worship. Similarly, he forbade harming animals unnecessarily; once, he rebuked a man who took a bird's chicks, distressing their mother and ordered him to return them, exemplifying his care for all living beings.

3. **Patience in the Face of Insults**
   He demonstrated remarkable patience when facing hostility. On one occasion, a man openly insulted him, calling him unkind names. Rather than retaliating, the Prophet ﷺ responded with calmness and forgiveness, modeling *uswatun ḥasanatun* (the best of examples) through resilience and forbearance, winning many hearts and inspiring respect even among his critics.

4. **Serving His Community**
   The Prophet ﷺ was known for his humility, helping with household chores and engaging in community labor despite his status. He would milk goats, mend his own clothes, and join his companions in digging a trench during the Battle of the Trench, showing that true *akhlāq* (ethics or morals) in leadership involves serving others rather than seeking privilege.

5. **Generosity**
   His generosity extended to all, regardless of wealth or social standing. He gave freely of what he had, often going without himself to ensure the needs of others were met. It is said he never refused a request for help, preferring to give abundantly and ensuring that those around him always felt cared for and valued. In a tradition from the Household of the Prophet ﷺ, it is said that the Prophet never used the word "no" and never turned people away, always offering an alternative rather than leaving them empty-handed.

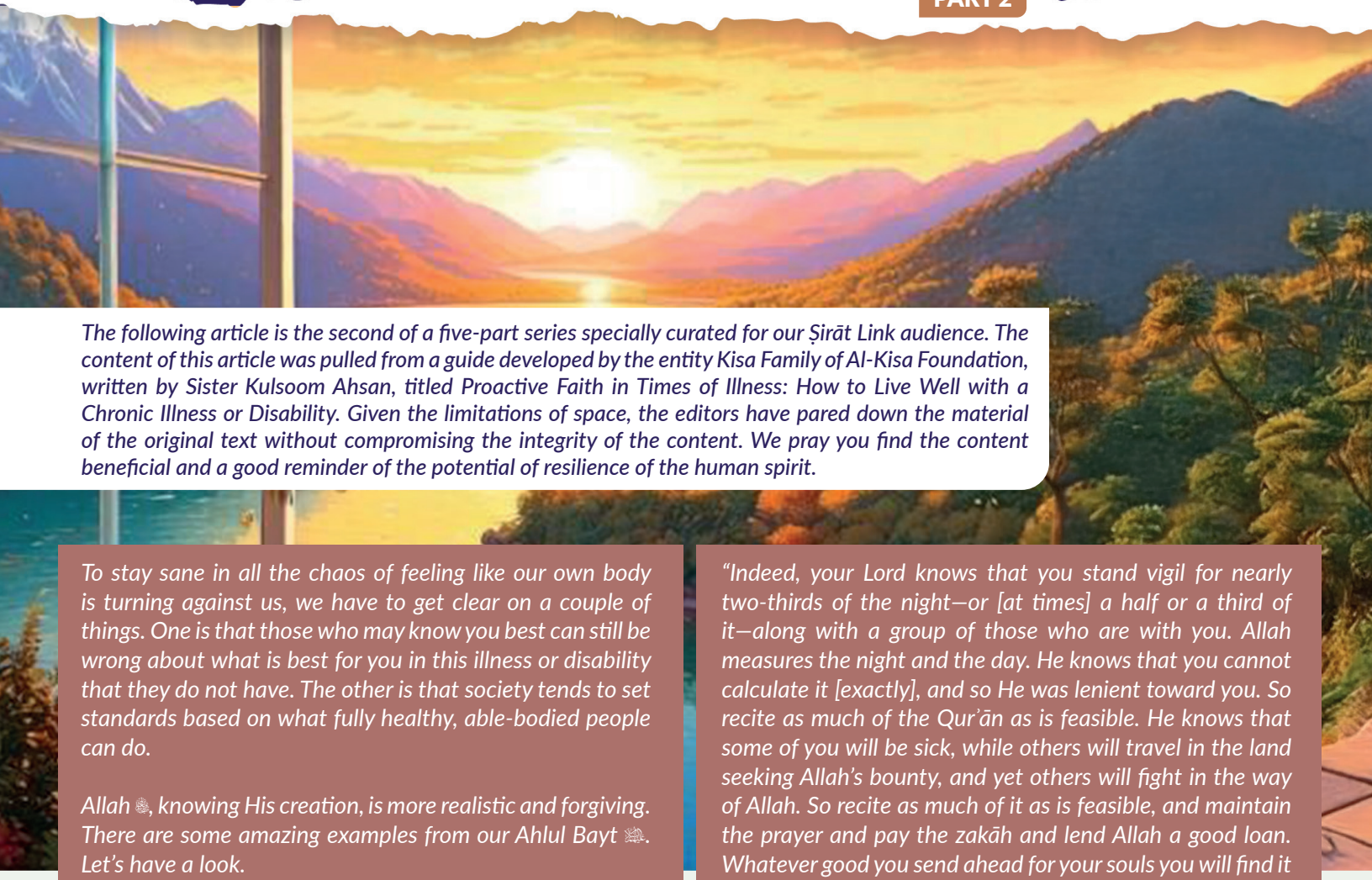
By embodying these traits, he provided a living example of the teachings he conveyed, bridging the gap between divine command, revelation, and human experience. This approach teaches us that, in following his path, we too are called to cultivate gentleness and empathy in our interactions, recognizing that these qualities are essential in drawing hearts toward taqwā or God-consciousness. If cultivated properly, these traits lead to the healing of the human heart, which is the foundation upon which salvation is achieved. As Ibrāhīm ﷺ stated in the Qurʾān: *And do not disgrace me on the day they will be resurrected; the day when neither wealth nor children will be of help, except those who bring God a sound heart.*[3] This alignment of moral character with spiritual leadership underscores the timeless message that, for transformative change to occur, Muslims must first model the values they wish to inspire in others.

In the Prophet's ﷺ farewell sermon before passing away, he reminded us to guard against subtle temptations, treat each other with kindness, and strive for justice and compassion. His teachings are not confined to a distant era but resonate as a guide for the challenges of today, echoing his profound call to unite as a single human family where neither race, wealth, nor status confers superiority—only piety and virtuous actions. As we reflect on his *Mabʿath* and his message, we are urged to uphold these values, nurturing a "sound heart" that seeks to emulate his compassion, integrity, and unwavering dedication to justice in our own lives.

1 Noble Qurʾān, Sūrah al-Aḥzāb (33), Verse 21.
2 Noble Qurʾān, Sūrah Mumtaḥinah (60), Verse 4.
3 Noble Qurʾān, Sūrah ash-Shuʿrāʾ (26), Verses 87-89.

Acceptance of faith in times of Illness

PART 2



The following article is the second of a five-part series specially curated for our Ṣirāt Link audience. The content of this article was pulled from a guide developed by the entity Kisa Family of Al-Kisa Foundation, written by Sister Kulsoom Ahsan, titled Proactive Faith in Times of Illness: How to Live Well with a Chronic Illness or Disability. Given the limitations of space, the editors have pared down the material of the original text without compromising the integrity of the content. We pray you find the content beneficial and a good reminder of the potential of resilience of the human spirit.

To stay sane in all the chaos of feeling like our own body is turning against us, we have to get clear on a couple of things. One is that those who may know you best can still be wrong about what is best for you in this illness or disability that they do not have. The other is that society tends to set standards based on what fully healthy, able-bodied people can do.

Allah ﷻ, knowing His creation, is more realistic and forgiving. There are some amazing examples from our Ahlul Bayt ﷺ. Let's have a look.

In a sermon that the Noble Prophet ﷺ gave on how to observe the sacred Month of Ramaḍān, he told the people the weighty importance of serving ifṭār (the meal eaten to break one's fast) to our fellow believers. Some people asked him what to do if they couldn't serve an ifṭār to people. The Noble Prophet ﷺ replied that giving a date meets the criteria and just giving water can also count as serving ifṭār to others.[1]

Then we have this beautiful verse from the Noble Qurʾān. It's incredible how much Allah ﷻ has simplified things for us:

"Indeed, your Lord knows that you stand vigil for nearly two-thirds of the night—or [at times] a half or a third of it—along with a group of those who are with you. Allah measures the night and the day. He knows that you cannot calculate it [exactly], and so He was lenient toward you. So recite as much of the Qurʾān as is feasible. He knows that some of you will be sick, while others will travel in the land seeking Allah's bounty, and yet others will fight in the way of Allah. So recite as much of it as is feasible, and maintain the prayer and pay the zakāh and lend Allah a good loan. Whatever good you send ahead for your souls you will find it with Allah [in a form] that is better and greater with respect to reward. And plead to Allah for forgiveness; indeed Allah is All-Forgiving, All-Merciful." [2]

Next is a wonderful ḥadīth from Imām Mūsā al-Kāẓim ﷺ:

"Man should not leave one day without perfuming himself, and if he is not able to do that, then he should perfume himself every other day, and if he cannot do that, then he should do so every Friday without fail." [3]

We know Islam places great importance on hygiene. And there are many ḥadīth on dressing well, combing your hair,

1 Sayyid Muhammad Rizvi, *Fasting in Ramadhan: A Simple Guide To Ritual, Social & Spiritual Dimensions.*
2 Noble Qurʾān, Sūrah al-Muzzammil (73), Verse 20.
3 Kulaynī, *Al-Kāfī*, Vol. 6, Ḥadīth #4.

and having a cheerful countenance. At the same time, as Imām Kāẓim's ḥadīth demonstrates, you have to do your best.

An excerpt from a ḥadīth from the Noble Prophet ﷺ states: "Try to be clean as much as you are able to. Verily, Allah has based the foundation of Islam on cleanliness.."[4]

Furthermore, on the point of cleanliness, Imām ʿAlī ؑ has said:

"Clean clothes remove sadness.."[5]

You may be struggling with cleanliness, and it may be starting to drag you into sadness and depression. But there is always a way. Recently, thanks to one of my sisters, I came across this phrase: Anything worth doing, is worth doing badly.

This is not a misquote. Whoever put this one out there was trying to say if you have days where you just can't take a full-on bath, then at least give yourself a sponge bath. Dry shampoo is a go-to for many who have days when running a quick errand is unavoidable. When showering and maintaining yourself is difficult, these things can be lifesavers! Just do your best.

To do your best, you should start by brainstorming your baseline.[6] *This includes what your average best mood is.*

- **How much symptomatic disruption can you tolerate and still be your best self?**
- **How many things are you normally able to accomplish in a day?**
- **How much exercise can you handle?**

There are many factors you want to consider that are indicative of your good days. We will cover a few more here. Food and water intake are extremely important to keep track of.

Food

Food provides nutrients: carbohydrates, proteins, fats, fiber, vitamins, and minerals. Nutrients allow the body to repair itself, keep all body processes functioning, and give us energy to go about our day.[7]

Water

Water, we know, is extremely vital. We can go for quite a while without food. But lack of water can put us in danger within a couple of days.

Water regulates our body temperature and removes wastes from our bodies in multiple ways. Water also helps to protect our joints and different body tissues. Also important to track are sleep, rest, memory, and cognition. These four factors are interconnected and affect our mood, focus, energy, coordination, and perception.

Sleep

Sleep, like food and water, affects all of our body systems and energy. Without enough sleep, we are more vulnerable to chronic diseases, cardiovascular ailments, and other health problems. Sleep is also essential for cognitive processes, including memory and emotional regulation. All of these factors and more give us the information we need to process how well we are feeling and doing at any given time.

Social connection

Beyond physical and mental health, we need to be aware of the external factors that define a good day. Social connection includes our duties to our family, works of charity, enjoying the company of friends, and teamwork in our jobs. Whatever your social connections are, health can significantly affect the quality of those connections. Spiritual engagement, our connection to Allah ﷻ, and our acts of faith can also alter with better and worse health.

Spirituality

Things you can consider are timeliness with ṣalāh, how much time you dedicate to other prayers, and how much you read the Noble Qurʾān. How excited do you feel about holidays and other religious seasons?

Spirituality is a big part of our lives, and it can diminish sometimes when we aren't feeling well. It's hard to even try to participate in the worship of nights of Qadr, for example, when you have nausea and a migraine. Spirituality could be the furthest thing from your mind in that state.

These can be in list form, letter form, or a hand-made or printed-out poster on a wall. This is adding to the information you gathered about your true self.

> ***The more you do to pull yourself out of your head and stay mindful of your place in the bigger picture, the less you will be consumed by symptoms and agitation. You will also know what to do when you have flare-ups, setbacks, or just a really terrible day. You will be better prepared, inshāʾAllāh.***

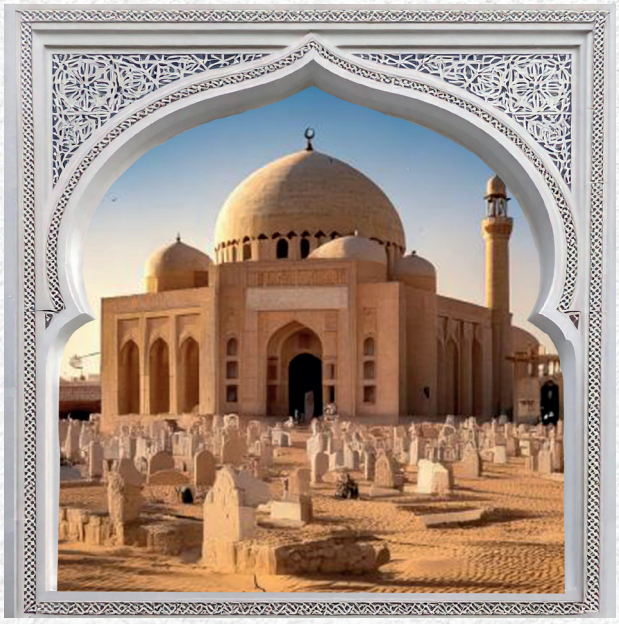
4 Muttaqī Hindī, *Kanz al-ʿUmmāl*, Ḥadīth #26002.
5 Kulaynī, *Al-Kāfī*, Vol. 6, Ḥadīth #14.
6 Susan J. Noonan, *Managing Your Depression*; Dennis C. Turk. Frits Winter, *The Pain Survival Guide: How to Become Resilient and Reclaim Your Life.*
7 https://education.nationalgeographic.org/resource/food/

The Holy Shrine of Imām Ḥusayn ﷺ

Imām Ḥusayn ﷺ is buried in Karbalā', Iraq, and is the source of spiritual blessings and glory to the region. Millions travel to Iraq every year from different parts of the world to walk to his burial site, notably trekking from Najaf after visiting his father, Imām ʿAlī ﷺ, to Karbalā', by foot.

The Holy Shrine of Abul Faḍl ʿAbbās

Abul Faḍl ʿAbbās is buried in Karbalā', Iraq. Millions flock to this burial site every year. Our traditions indicate Abul Faḍl ʿAbbās is one of the bābul ḥawā'ij, one of the gateways or doors to answered prayers. Many will seek their needs at his burial spot by asking Allah ﷻ to answer their prayers by the sake of this beloved figure.



Rendition of the original Grave of Imām ʿAlī as-Sajjād Zaynul ʿĀbidīn ﷺ

Currently, the grave of Imām ʿAlī as-Sajjād is located in the Jannatul Baqīʿ cemetery in Medina, Saudi Arabia. It used to have a structure built atop the grave, but this was destroyed. There is an inconspicuous gravestone located at the site of burial now. We give our greetings and salutations to our beloved Imām ﷺ.

The credit and ownership of the imagery compiled in this spread has been sourced from https://pic.imamhussain.org/

اَلسَّلَامُ عَلَيْكُم يَا اَبنَاءَ رَسُولِ اللّٰهِ

Peace be upon you, O sons of Allah's Messenger!

The month of Shaʿbān is known as the second of the three months of the spiritual season which conclude with Shahr Ramaḍān. Shaʿbān holds the birth anniversaries of the beloveds Imām Ḥusayn ؑ, Abul Faḍl ʿAbbās, Imām ʿAlī as-Sajjād ؑ, and Imām al-Mahdī ؑ. This month is a strong reminder of the mercies of Allah ﷻ on Earth, including our most beloved and awaited proof of Allah ﷻ, Imām al-Mahdī ؑ.

Masjid as-Sahlah

Masjid al-Sahlah is located in Najaf, Iraq, and is known to be the location of Imām Mahdi's governorship. It is a site that believers go to visit to find solace and peace by connecting with a place Imām Mahdī ؑ will one day frequent.

By Husnaa Muhibullah

The Whispered Prayer of the Thankful

Aṣ-Ṣaḥīfah as-Sajjādiyyah is a compilation of supplications from Imām ʿAlī as-Sajjād, Zaynul ʿĀbidīn ﷺ, the great-grandson of Prophet Muḥammad ﷺ. It is a compilation that appeals to believers in a multitude of their differing states and circumstances. A small review of the supplications will reveal the varying topics and their timeless relevance to the believer's life.

In the Name of Allah, the All-merciful, the All-compassionate	*Bismillāhir Raḥmānir Raḥīm*	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
O Allah, send blessings upon Muḥammad and the family of Muḥammad	*Allāhumma ṣalli ʿalā Muḥammadin wa āli Muḥammad*	اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّد
My God, the uninterrupted flow of your favors has distracted me from expressing my thanks to you!	*Ilāhī adh-halanī ʿan iqāmati shukrika tatābuʿu ṭawlik*	إِلٰهِي أَذْهَلَنِي عَنْ إِقَامَةِ شُكْرِكَ تَتَابُعُ طَوْلِكَ،
The overflowing flood of your blessings has made me incapable of counting your praises.	*Wa aʿjazanī ʿan iḥṣāʾi thanāʾika fayḍu faḍlik*	وَأَعْجَزَنِي عَنْ إِحْصَآءِ ثَنَآئِكَ فَيْضُ فَضْلِكَ
The succession of your kind acts, one after the other, has diverted me from mentioning all your praises!	*Wa shaghalanī ʿan dhikri maḥāmidika tarādufu ʿawāʾidik*	وَشَغَلَنِي عَنْ ذِكْرِ مَحَامِدِكَ تَرَادُفُ عَوَائِدِك،
The continuous rush of your benefits has obstructed me from spreading the news of your good favors!	*Wa aʿyānī ʿan nashri ʿawārifika tawālī ayādīk*	وَأَعْيَانِي عَنْ نَشْرِ عَوَارِفِكَ تَوَالِي أَيَادِيك،
This is the position of one who acknowledges the abundance of your favors but responds with nothing but shortcomings.	*Wa hādhā maqāmu maniʿ-tarafa bi-subūghin-naʿmāʾi wa qābalahā bit-taqṣīr*	وَهٰذَا مَقَامُ مَنِ اعْتَرَفَ بِسُبُوغِ النَّعْمَاءِ، وَقَابَلَهَا بِالتَّقْصِيرِ،
And is a witness to his own forgetfulness and negligence	*Wa shahida ʿalā nafsihi bil-ihmāli wat-taḍyīʿ*	وَشَهِدَ عَلٰى نَفْسِهِ بِالإِهْمَالِ وَالتَّضْيِيعِ،
And you are the All-Gentle, All-Compassionate	*Wa antar-raʾūfur-raḥīm*	وَأَنْتَ الرَّؤُوفُ الرَّحِيمُ
The All-Good, the All-Generous, who does not disappoint those who seek from Him,	*Al-barrul-karīmul-ladhī lā yukhayyibu qāṣidīh*	اَلْبَرُّ الْكَرِيمُ الَّذِي لَا يُخَيِّبُ قَاصِدِيهِ،
nor cast out from His courtyard those who are expecting from Him.	*Wa lā yaṭrudu ʿan finā'ihi āmilīh*	وَلَا يَطْرُدُ عَنْ فِنَائِهِ آمِلِيهِ،
In your gate are laid down the saddlebags of the hopeful,	*Bi-sāḥatika taḥuṭṭu riḥālur-rājīn*	بِسَاحَتِكَ تَحُطُّ رِحَالُ الرَّاجِينَ،
And in your plain stand the hopes of the ones who are seeking help.	*Wa bi-ʿarṣatika taqifu āmālul-mustarfidīn*	وَبِعَرْصَتِكَ تَقِفُ آمَالُ الْمُسْتَرْفِدِينَ،
So meet not our hopes by disappointing and disheartening us,	*Falā tuqābil āmālanā bit-takhyībi wal-iyās*	فَلَا تُقَابِلْ آمَالَنَا بِالتَّخْيِيبِ وَالْإِيَاسِ،
And please do not clothe us in the shirt of despair and dejection.	*Wa lā tulbisnā sirbālal-qunūṭi wal-iblās*	وَلَا تُلْبِسْنَا سِرْبَالَ الْقُنُوطِ وَالْإِبْلَاسِ.

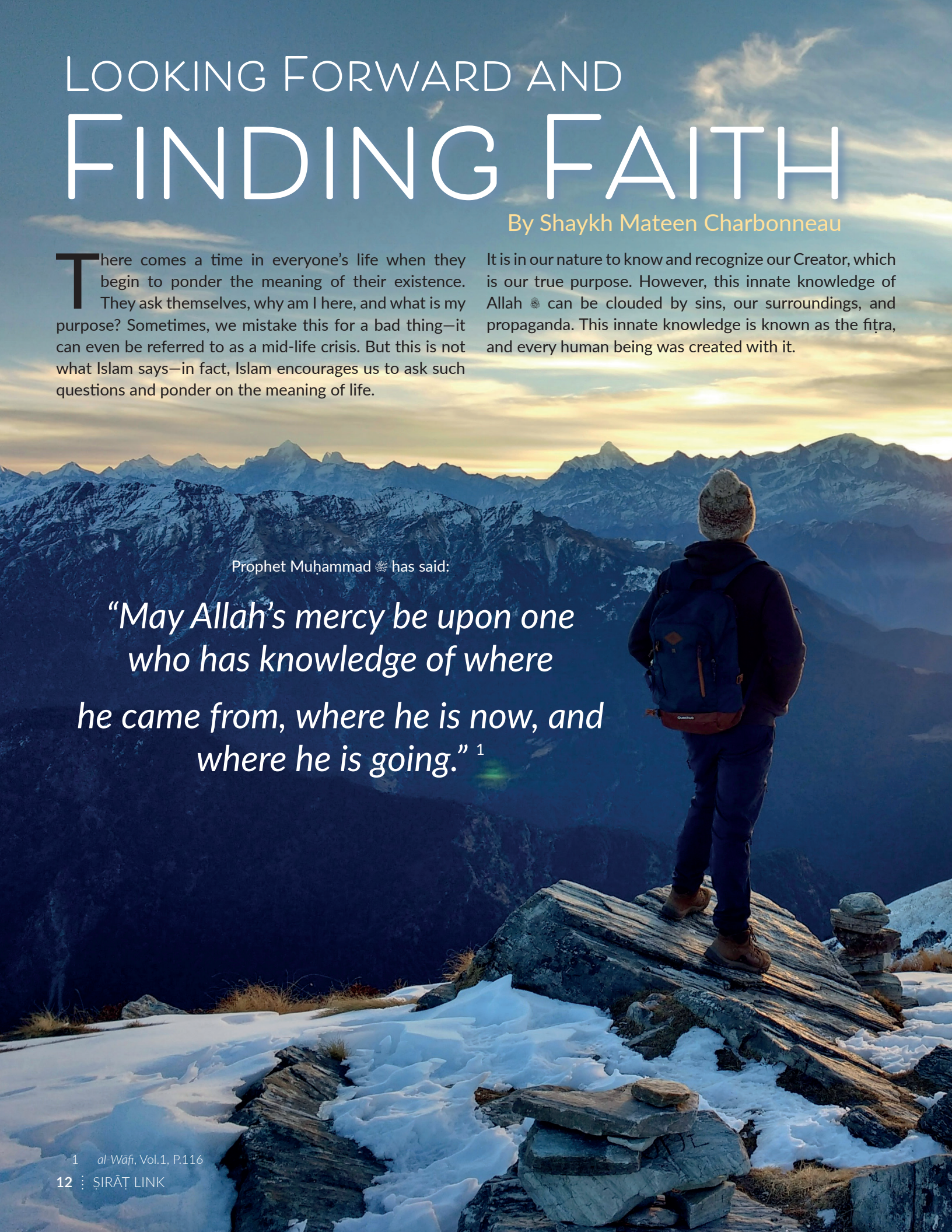
My God, my thankfulness is very small before the magnitude of your blessings,	*Ilāhī taṣāghara ʿinda taʿāẓumi ālāʾika shukrī*	إِلٰهِي تَصَاغَرَ عِنْدَ تَعَاظُمِ آلَائِكَ شُكْرِي،
And my praise and spreading of your news shrink beside your generosity toward me,	*Wa taḍāʾala fī janbi ikrāmika iyyāya thanāʾī wa nashrī*	وَتَضَاءَلَ فِي جَنْبِ إِكْرَامِكَ إِيَّايَ ثَنَآئِي وَنَشْرِي،
Your favors have wrapped me in robes (made) from the lights of faith,	*Jallalatnī niʿamuka min anwāril-īmāni ḥulalā*	جَلَّلَتْنِي نِعَمُكَ مِنْ أَنْوَارِ الْإِيْمَانِ حُلَلًا،
And your subtle goodness have let down over me delicate curtains of dignity,	*Wa ḍarabat ʿalayya laṭāʾifu birrika minal-ʿizzi kilalā*	وَضَرَبَتْ عَلَيَّ لَطَآئِفُ بِرِّكَ مِنَ الْعِزِّ كِلَلًا
Your kindness has encircled me like unmovable collars and adorned me like unbreakable neck-rings!	*Wa qalladatnī minanuka qalāʾida lā tuḥallu, wa ṭawwaqatnī aṭwāqan lā tufall*	وَقَلَّدَتْنِي مِنَنُكَ قَلَائِدَ لَا تُحَلُّ، وَطَوَّقَتْنِي أَطْوَاقًا لَا تُفَلُّ،
Your blessings are plentiful; my tongue is too weak to count them,	*Faʾālāʾuka jammatun ḍaʿufa lisānī ʿan iḥṣāʾihā*	فَآلَاؤُكَ جَمَّةٌ ضَعُفَ لِسَانِي عَنْ إِحْصَائِهَا
And your favors are many, but my understanding of them falls short of grasping them, let alone exhausting them!	*Wa naʿmāʾuka kathīratun qaṣura fahmī ʿan idrākihā faḍlan ʿanis-tiqṣāʾihā*	وَنَعْمَاؤُكَ كَثِيرَةٌ قَصُرَ فَهْمِي عَنْ إِدْرَاكِهَا فَضْلًا عَنِ اسْتِقْصَائِهَا،
So how can I achieve giving thanks?	*Fakayfa lī bi-taḥṣīlish-shukr*	فَكَيْفَ لِي بِتَحْصِيلِ الشُّكْرِ،
For, my thanking you will require me to thank you for giving me the capacity to (be) thankful.	*Wa shukrī iyyāka yaftaqiru ilā shukr*	وَشُكْرِي إِيَّاكَ يَفْتَقِرُ إِلٰى شُكْرٍ،
Whenever I say, 'To you belongs all praise!', it becomes obligatory for me to mention your gift that allows me to express this praise.	*Fa-kullamā qultu: lakal-ḥamdu, wajaba ʿalayya li-dhālika an aqūla: lakal-ḥamd*	فَكُلَّمَا قُلْتُ: لَكَ الْحَمْدُ، وَجَبَ عَلَيَّ لِذٰلِكَ أَنْ أَقُولَ: لَكَ الْحَمْدُ.
My God, as you have fed us through your gentleness and nurtured us through your support,	*Ilāhī, fa-kamā ghadh-dhaytanā bi-luṭfika, wa rabbaytanā bi-ṣunʿik*	إِلٰهِي فَكَمَا غَذَّيْتَنَا بِلُطْفِكَ، وَرَبَّيْتَنَا بِصُنْعِكَ،
so also complete for us lavish favors,	*Fa-tammim ʿalaynā sawābighan-niʿam*	فَتَمِّمْ عَلَيْنَا سَوَابِغَ النِّعَمِ،
And keep away from us unpleasant calamities	*Wad-faʿ ʿannā makārihan-niqam*	وَادْفَعْ عَنَّا مَكَارِهَ النِّقَمِ،
Please give us the best and the greatest shares of this world and the hereafter, in both the immediate (blessings) and the ones to come.	*Wa ātinā min ḥuẓūẓid-dārayni arfaʿahā wa ajallahā ʿājilan wa ājilā*	وَآتِنَا مِنْ حُظُوظِ الدَّارَيْنِ أَرْفَعَهَا وَأَجَلَّهَا عَاجِلًا وَآجِلًا،
To you belongs praise for your good trials,	*Wa lakal-ḥamdu ʿalā ḥusni balāʾik*	وَلَكَ الْحَمْدُ عَلٰى حُسْنِ بَلَائِكَ
and the lavishness of your blessings	*Wa subūghi naʿmāʾik*	وَسُبُوغِ نَعْمَائِكَ
A praise conforming to your good pleasure and attracting your great goodness and magnanimity.	*Ḥamdan yuwāfiqu riḍāka, wa yamtarilʿazīma min birrika wa nadāk*	حَمْدًا يُوَافِقُ رِضَاكَ، وَيَمْتَرِي الْعَظِيمَ مِنْ بِرِّكَ وَنَدَاكَ،
O All-Mighty, O All-Generous,	*Yā ʿAẓīmu yā Karīm*	يَا عَظِيمُ يَا كَرِيمُ،
By Your mercy, O Most Merciful.	*Bi-raḥmatika yā Arḥamar-Rāḥimīn*	بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

Looking Forward and Finding Faith

By Shaykh Mateen Charbonneau

There comes a time in everyone's life when they begin to ponder the meaning of their existence. They ask themselves, why am I here, and what is my purpose? Sometimes, we mistake this for a bad thing—it can even be referred to as a mid-life crisis. But this is not what Islam says—in fact, Islam encourages us to ask such questions and ponder on the meaning of life.

It is in our nature to know and recognize our Creator, which is our true purpose. However, this innate knowledge of Allah ﷻ can be clouded by sins, our surroundings, and propaganda. This innate knowledge is known as the fiṭra, and every human being was created with it.



Prophet Muḥammad ﷺ has said:

"May Allah's mercy be upon one who has knowledge of where he came from, where he is now, and where he is going." [1]

1 *al-Wāfi*, Vol.1, P.116

This innate knowledge will never be wiped away entirely but may be suppressed through acquired knowledge rooted in falsehood and desire-seeking. Sometimes, we also witness that deviant groups in society will try to use the satanic trick of placing doubts in your mind through tools of propaganda. However, we see that if you are reminded of the true knowledge that is so innate to your deepest and most authentic version of yourself—it will spark something within you to allow the innate knowledge to be remembered and accepted. While we must remain vigilant, we also must allow our hearts to remain open and accepting of the truth when we hear it.

Periods of turbulence and hardship in life can bring out this innate knowledge that might have been buried deep within ourselves. For example, if you are drowning and there is no one to help you, you will search for someone to help you, but when you realize that there is no one to help you, you may then, out of desperation, call out to God for help. Something within you will awaken and remind you that there is a higher power that can help you, and this higher power is none other than Almighty Allah ﷻ.

When we look into history, we see that Pharaoh was the worst of the atheists, and he actually believed that he himself was God. However, when the sea was split by Prophet Moses ﷺ, by the permission of God, and the water was about to crash down on him, Pharaoh admitted and professed that now he believed in the God of Moses ﷺ and Aaron ﷺ.

وَجَٰوَزۡنَا بِبَنِيٓ إِسۡرَٰٓءِيلَ ٱلۡبَحۡرَ فَأَتۡبَعَهُمۡ فِرۡعَوۡنُ وَجُنُودُهُۥ بَغۡيًا وَعَدۡوًاۖ حَتَّىٰٓ إِذَآ أَدۡرَكَهُ ٱلۡغَرَقُ قَالَ ءَامَنتُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱلَّذِيٓ ءَامَنَتۡ بِهِۦ بَنُوٓاْ إِسۡرَٰٓءِيلَ وَأَنَا۠ مِنَ ٱلۡمُسۡلِمِينَ. ءَآلۡـَٰٔنَ وَقَدۡ عَصَيۡتَ قَبۡلُ وَكُنتَ مِنَ ٱلۡمُفۡسِدِينَ

We carried the Children of Israel across the sea, whereat Pharaoh and his troops pursued them, out of defiance and aggression. When overtaken by drowning, he called out, 'I believe that there is no god except Him in whom the Children of Israel believe, and I am one of those who submit [to Him]!'

[He was told,] 'What! Now? When you have been disobedient heretofore and were among the agents of corruption?! [2]

This did not benefit Pharaoh in any way due to the fact he rejected until his last moment. Still, it was brought as an example to show that this innate knowledge of God is even found within the worst of oppressors, and it will manifest as a realization that only a higher power can help them.

We see that a lot of people go through life aimlessly, not knowing where they came from or where they are going, wandering around with no purpose in life. Most people are too distracted by the many things of daily life. We are busy with work, school, friends and family. When we do have a free moment, we are preoccupied with nonproductive things such as entertainment and games. With all of this going on, when do we have time to think of God? It is difficult, but we have to make time to think about these important questions in our lives. What would be the purpose of our lives if we did not know where we came from, what we are supposed to do and where we are going? We need to stop being distracted by everything and slow down for a moment to think and gain a proper focus.

Allah ﷻ says:

Those who remember Allah standing, sitting, and lying on their sides, and reflect on the creation of the heavens and the earth [and say], 'Our Lord, You have not created this in vain! Immaculate are You! Save us from the punishment of the Fire.[3]

We can easily get caught up in life's distractions, but we need to slow ourselves down and set aside some time to sit and reflect. We should strive for at least 30 minutes to an hour out of our day to sit and reflect.

Imām aṣ-Ṣādiq ﷺ said:

أَفْضَلُ العِبَادَةِ إِدْمَانُ التَّفَكُّرِ فِي اللهِ وَفِي قُدْرَتِهِ

"The best form of worship is to continuously reflect about God and His Power." [4]

2 Noble Qur'ān, Sūrah Yūnus (10), Verses 90-91
3 Noble Qur'ān, Sūrah Āl 'Imrān (3), Verse 191
4 *Mīzān al-Ḥikmah*, Ḥadīth #4602; *Al-Kāfī*, Vol. 2, P. 55, Ḥadīth #3

Prophet Muḥammad ﷺ frequently visited a cave in Mecca to reflect and worship God. We should learn from this and implement this example in our lives. We can set aside our distractions, find a quiet place to read the Noble Qurʾān or a good book about Islam, and then sit and ponder over the words and concepts. Think about your life and what it is you're doing. Declutter your mind and start focusing on what it is that you need to do to live a life that is pleasing to God.

When one comes to the true realization that we are from Allah ﷻ and that to Him is the ultimate return, everything else in the world becomes secondary; all of the distractions and allurements become insignificant. Imām Ḥusayn's companions were offered everything to sell their hereafter. Yazīd had everything the worldly life could offer: money, positions of power, women, alcohol, and so on. He was like a kingpin of today's time, offering the companions anything they wanted to sell out their Imām ﷺ and abandon the truth. The faithful companions of Imām Ḥusayn ﷺ would never abandon Allah's proof upon the Earth! We need to emulate these loyal companions of the Imām ﷺ and cast those things that are hindering our hereafter to the side.

Some think that if you are religious or fulfilling your religious obligations, then you must be living a boring life without having any sort of fun. That is not the case. We are allowed to enjoy the *ḥalāl* pleasures of life, but there must be a balance where we do not neglect our spiritual connection to God by being distracted from our purpose in life by all of the worldly enjoyments.

Let's not be like the man on the boat who Allah ﷻ describes saying:

It is He who carries you across land and sea. When you are in the ships, and they sail along with them with a favorable wind, exulting in it, there comes upon them a tempestuous wind and waves assail them from every side, and they think that they are besieged, they invoke Allah putting exclusive faith in Him, 'If You deliver us from this, we will surely be among the grateful.' But when He delivers them, behold, they commit violations on the earth unduly! O mankind! Your violations are only to your own detriment. [These are] the wares of the life of this world; then to Us will be your return, whereat We will inform you concerning what you used to do.[5]

We all have experienced moments of difficulty in our lives where we desperately needed help and could not see a solution, so we looked to Allah ﷻ to help us. Whether it may have been an illness, a car crash, money problems, having one's life threatened, a prison sentence, or even just passing your final exams. The majority of us have called out on Allah ﷻ to help us through these trials at one time or another, but as soon as the trial passes, do we still remember Allah ﷻ, or do we go back to life as it was before we asked for His help?

Let's not be like the man on the ship who only calls on Allah ﷻ when he needs Him, then when things are good, we go back to whatever we were doing before. Let's be thankful to Allah ﷻ in the good times, and the bad. Let us also be grateful for all He has blessed us with. How do we show our love? Allah ﷻ revealed to the Prophet ﷺ to say to the people: *"Say: If you love Allah, then follow me, Allah will love you and forgive you your sins, and Allah is All-Forgiving, All-Merciful."*[6]

So, we should do our best to seek nearness to Allah ﷻ and uphold our faith by following the guidance of the Prophet ﷺ and his Ahlul Bayt ﷺ.

In conclusion, the main points we take away are:

1. Stop what we are doing once a day and take the time to reflect on our lives.
2. Gain knowledge by reading the Noble Qurʾān and books about Islam and the lives of Ahlul Bayt ﷺ.
3. Learn what our purpose is, what Allah ﷻ wants from us, and what will deprive us of His favor.
4. Do not put off our religious responsibilities, thinking we have time to fulfill them later.
5. Make the most of our time by minimizing life's many distractions and instead utilizing that time to be productive by investing in our hereafter.
6. Always be thankful to Allah ﷻ in good times and bad times.
7. Show our gratitude towards Allah ﷻ by following His Messenger ﷺ and the guides that He sent to us.

5 Noble Qurʾān, Sūrah Yūnus (10), Verses 22-23
6 Noble Qurʾān, Sūrah Āl ʿImrān (3), Verse 31

NIGHT OF Destiny

The nights of Qadr are forthcoming. In the Islamic tradition, they are nights of extreme importance in which Allah ﷻ decides the affairs of the believer for the next year. One has the potential during these nights to alter their destiny, hence the name, 'Night of Destiny'. The special night could fall on the 19th, 21st, or 23rd, so one must strive to make the most of each night. There are common actions (ʿamāl) that one can do during these blessed nights to maximize one's benefit which are listed below.

Write the wishes you would like to ask from Allah on the night all wishes are answered. Include a prayer to hasten the return of our Awaited Savior, Imām al-Mahdī عجل الله تعالى فرجه الشريف.

Common ʿAmāl

GHUSL

STAY AWAKE
According to Shaykh Ṭūsī, gaining knowledge is one of the most recommended acts.

ṢADAQAH

MUSTAḤAB TWO RAKʿAT ṢALĀH
In each rakʿah Sūrah al-Fātiḥah then Sūrah al-Ikhlāṣ seven times.

ASK FORGIVENESS
"Astaghfirullāha Rabbī wa atūbu ilayh" a hundred times and Duʿā Kumayl

QUR'ĀN
Recite the verses of the Noble Qurʾān

ZIYĀRAH IMĀM ḤUSAYN عليه السلام

PRAY FOR OTHERS

SELF REFLECTION

100 RAK'AT ṢALĀT
Many people read their outstanding prayers and include them in the 100 rakʿat ṣalāt read in two rakʿat, getting reward for both actions.

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Sirāt
Project
“Our Lord, forgive us
our sins and absolve
us of our misdeeds,
and make us die
with the pious.”
(Sūrah Āl ʿImrān (3), Verse 193)

Transliteration Guide

Arabic terms in this magazine have been transliterated according to the following guidelines:

ء	a, i, or u (initial form)	ظ	ẓ
ء	’ (medial or final form)	ع	‘
ا	a	غ	gh
ب	b	ف	f
ت	t	ق	q
ث	th	ك	k
ج	j	ل	l
ح	ḥ	م	m
خ	j	ن	n
د	d	ه	h
ذ	dh	و	w
ر	r	ي	y
ز	z	ة	h (without iḍāfah)
س	s	ة	t (with iḍāfah)
ش	sh		
ص	ṣ	ـَ	a
ض	ḍ	ـِ	i
ط	ṭ	ـُ	u

Glossary

ʿAlāmāt: Signs

Anṣār: Helpers - A title given to the local tribes of Medina

ʿAql: Reason, Intellect

Barakāt: Blessings. Plural of barakah.

Ghaflah: Spiritual forgetfulness.

Next Issue

Ḥusayni Hardships

Proactive Faith in Times of Illness (Part III)

Poetry and Prose for Karbalāʾ